A DIRECTION FOR THE GOVERNMENT OF THE Tongue according to Gods Word.

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To the Reader.

CHriſtian Reader, lamentable and fearefull is the abuſe of the tongue among all ſorts and degrees of men every where. Hence daily ariſe manifold ſinnes againſt God, and innumerable ſcandals & grievances to our brethren. It would make a mans heart to bleed, to heare and conſider how Swearing, Blaſpheming, Curſed ſpeaking, Railing, Slandering, Chiding, Quarrelling, Contending, leſting, Mocking, Flattering, lying, diſſebling, Vaine and idle talking overflow in all places; ſo as men that feare God had better be any where, then in the company of moſt men. Well then, art thou a man which haſt made little conſcience of thy

ſpeech and talke: Repent ſeriouſly of thy ſinne, and amend thy life, leſt for the abuſing of thy tongue thou cry with Dives *in hell,* Send *Lazarus* that hee may dip the tip of his finger in water, and coole my tongue. *And if thou be one which haſt care to order thy ſelfe in ſpeech & ſilence according to Gods Word, oh, doe it more. For what a ſhame is it, that men with the ſame tongue wherewith they confeſſe the Faith and Religion of Chriſt, ſhould by vaine and ungodly ſpeech utterly deny the power thereof? And for thy better helpe therein, I have penned theſe few lines following, concerning the Tongue: Vſe them for thy benefit, and finding profit thereby, give glory to God.* M. D. XCII. December. 12.

W. Perkins.

THE GOVERNEMENT OF the Tongue.

CHAP. I.

Of the generall meanes of ruling the Tongue.

THe government of the Tongue, is a vertue pertaining to the holy usage of the Tongue according to Gods Word.

And for the well ordering of it, two things are requisite: a pure heart, and skill in the language of Canaan.

The pure heart is moſt neceſſary, becauſe it is the fountaine of ſpeech, and if the fountaine bee defiled, the ſtreames that iſſue thence cannot bee cleane.

Mat. 15. 9

And becauſe the heart of man by nature is a bottomleſſe gulfe of iniquitie, two things are to be knowne; firſt, how it muſt bee made pure; and then, how it is alwayes afterward to bee kept pure.

The way to get a pure heart is this: Firſt, thou muſt ſeriouſly examine thy life and thy conſcience, for all thy ſinnes paſt: then with a heavie and beleeving heart confeſſe them to God, utterly condemning thy ſelfe. Thirdly, with deepe ſighes and groanes of ſpirit crie unto heaven to GOD

GOD the Father, in the name of Christ for pardon, I say, for pardon of the same sinnes, as it were for life and death; and that day and night, till the LORD send downe from heaven a sweet certificate into thy perplexed conscience by his holy Spirit, that all thy sinnes are done away. Now at the same instant in which pardon shall be granted, GOD likewise will once againe stretch foorth that mightie hand of his, whereby he made thee when thou wast not, to make thee a new creature, to create a new heart in thee, to renue a right spirit in thee, and to stablish thee by his free Spirit. For whom hee justifieth, them also at the same time hee sanctifieth.

The purified heart appeareth by these signes. I. If thou feele thy selfe to be displeased at thine owne infirmities and corruptions, and to droope under them as men doe under bodily sickneſſe. II. If thou begin to hate and to flie thine owne personall sinnes. III. If thou feele a griefe and sorrow after thou hast offended God. IV. If thou heartily desire to abstaine from all manner of sinne. V. If thou be carefull to avoide all occasions and inticements to evill. VI. If thou travell and doe thine endeavour in every good thing. VII. If thou desire and pray to God to wash and rinse thine heart in the blood of Christ.

When the heart is pure, to keepe

keepe it ſo, is the ſpeciall worke of faith, *which purifieth the heart.* Act. 15. 9.

Faith purifieth the heart by a particular applying of Chriſt crucified with all his merits. Eliſha *when he went up and lay upon the dead child, and put his mouth to his mouth, and his eyes upon his eyes, and his hands upon his hands, and ſtretched himſelfe upon him, the fleſh of the child waxed warme.* 2 Kings 4. 24. *Afterward* Eliſha *aroſe and ſpred himſelfe upon him the ſecond time: then the child neezed ſeven times and opened his eyes.* Verſ. 35. So muſt a man by faith even ſpread himſelfe upon the croſſe of Chriſt, applying hands and feet to his pierced hands and feet, and his wretched heart to Chriſts bleeding heart; and then

then hee ſhall feele himſelfe warmed by the heate of Gods Spirit, and ſinne from day to day crucified with Chriſt, and his dead heart quickened and revived. And this applying which faith maketh, is done by a kinde of reaſoning which faith makes, thus: Hath God of his mercy given his owne Sonne to be my Saviour, to ſhed his bloud for me? and hath he of his mercy graunted unto mee the pardon of all my ſinnes? I will therefore indeavour to keepe my heart and my life unblameable, that I doe not offend him hereafter in word or deed, as I have done heretofore.

Iſa. 19. 18. Rom. 15. 6. *The language of Canaan* is whereby a man endued with the Spirit of adoption, unfainedly

fainedly calleth upon the name of God in CHRIST, and ſo conſequently doth as it were familiarly talke and ſpeak with GOD. This language muſt needs bee learned, that the tongue may be well grounded. For man muſt firſt be able to talke with God, before hee can bee able wiſely to talke with man. For this cauſe when men are to have communication one with another, they are firſt of all to bee carefull that they often make their prayers to God, that he would guide and bleſſe them in their ſpeeches, as *David* did: *Set a watch, O Lord, before my mouth, and keepe the doore of my lippes.* Pſa.143.8

And againe, *O Lord open thou my lippes and my mouth ſhall ſhew foorth thy prayſe.* Pſa 51.17.

Where wee may

may ſee, that the mouth is as it were locked up from ſpeaking any good thing, untill the Lord open it. And *Paul* having the gift of ordering his tongue in wonderfull meaſure, yet deſireth the Epheſians *to pray for him, that utterance might bee given him:* and good reaſon, *becauſe God ruleth the tongue.*

Eph. 6. 10.

Pro. 16. 1.

CHAP. II.

Of the matter of our ſpeech.

THE government of the tongue containeth two parts: holy ſpeech, and holy ſilence. In holy ſpeech muſt bee conſidered the matter of our ſpeech, and the manner.

The matter is commonly one of theſe three, either God, our neighbour, or our ſelves.

As

As concerning God, this caveat muſt bee remembred, that the honourable titles of his glorious Majeſtie be never taken into our mouthes, unleſſe it bee upon a weightie and juſt occaſion, ſo as we may plainely ſee that glory will redound to him thereby: and for this cauſe the third commandement was given, that men might not *take up the name of God in vaine*, that is, raſhly and lightly. Exo. 20. 7

And therefore lamentable and fearefull is the practice every where. For it is a common thing with men to begin their ſpeech, and to place titles of Gods moſt high Majeſtie in the fore-front almoſt of every ſentence, by ſaying; *O Lord*; *O God*; *O good God*; *O*

mer-

mercifull God, O Ieſu, O Chriſt! &c. If a man bee to ſay any thing, he will not ſay, *Yea*, or *Nay*; but, *O Lord yea:* or, *O Lord nay.* If a man bee to reproove his inferiour, hee will preſently ſay, *O Lord have mercy on us, What a ſlowbacke art thou? what a lye is this, &c.* An earthly Prince, if hee ſhould have his name ſo toſſed in our mouthes at every word, would never beare it; and how ſhall the ever-living God ſuffer it? nay how can hee ſuffer it? I ſay no more, but thou with thy ſelfe thinke how: for in the third Commandement the puniſhment is ſet downe, *That hee will not hold him guiltleſſe that taketh his name in vaine.* And the Angels in reverence to Gods Majeſty cover their faces, *Iſa.6.2.*

Con-

Concerning our neighbour, we are to conſider whether the thing which we are about to ſpeake be good or evill.

This being weighed, if it be good, and ſo commendable, then we are readily and cheerefully, and that upon every occaſion to utter it, eſpecially in his abſence, whether he be a friend, or a foe: as Saint *Iohn* writeth of *Demetrius*. *Demetrius* (ſaith he) *hath good report of all men, and of the truth it ſelfe: yea, and wee our ſelves beare record, and yee know that all our teſtimony is true.* [Ioh. 3. 12.

As for the evill which any ſhall know by his neighbour, hee is in no wiſe to ſpeake of it, whether it be an infirmity or a groſſe ſinne, unleſſe in his con-

conſcience hee ſhall finde himſelfe called of God to ſpeake.

A man is called to ſpeake in three caſes: Firſt, when hee is called before a Magiſtrate, and is lawfully required to teſtifie the evill which hee knoweth by another. II. When any is to admoniſh his brother of any fault for his amendment. III. When the hurt or danger that may ariſe of the evill, is to be prevented in others. As a man may ſay to one well diſpoſed, Take heed of ſuch a mans company, for hee is given to ſuch or ſuch a vice.

To this end, they of the
2 Cor. 1. 11. *houſe of Cloe* did certifie *Paul* of the diſorders in Corinth.
Gen. 37. And *Ioſeph certified his father*

of

of his brethrens ſlander. In this caſe all treaſons are to be revealed, as tending to the ruine of the whole Common-wealth. Thus Eliſha *revealed the ſecret of the King of Syria.* 2 Kings 2.8.

And if it ſhall bee thought convenient to mention the evill which wee know by any man, it muſt be done onely in generall manner: the perſon, and all circumſtances which will deſcry the perſon, concealed.

Concerning things which are ſecret in our neighbour, wee are not to bee ſuſpicious, but to ſuſpend both ſpeech and judgement. *Love ſuſpecteth no evill. Iudge nothing* (ſaith *Paul*) *before the time, untill the Lord come, who will lighten things that* 1 Cor. 13. 1 Cor. 4. 5.

are

are hid in darkeneſſe, and make the counſels of the heart manifeſt.

Aug. lib. 10. confeſſ. 23. *Auguſtine* hath a good and ſpeciall rule to this purpoſe, that there bee three things of which wee muſt give no judgement: Gods predeſtination, the Scriptures, and the eſtate of men uncalled.

As touching a mans ſelfe, hee is neither to praiſe nor diſpraiſe himſelfe. As *Salomon* Prov. 27. 2. ſaith, *Let another praiſe thee, and not thine owne mouth: a ſtranger, and not thine owne lips.* Yet otherwhiles the times doe fall out, that a man may uſe an holy kinde of boaſting, eſpecially when the diſgrace of the perſon is the diſgrace alſo of the Goſpel, and of religion, and of God himſelf: as *Paul* did: *But wherein* 2 Cor. 11. 21. (ſaith he) *any will uſe boldneſſe*

(*I*

(*I ſpeake fooliſhly*) *I will uſe boldneſſe. They are Hebrewes, ſo am I.*

CHAP. III.

Of the manner of our ſpeech, and what muſt bee done before wee ſpeake.

THus much of the matter of our ſpeech, now followeth the manner.

In the manner of our ſpeaking three things are to be pondered: what muſt be done before wee ſpeake; what in ſpeaking; what after we have ſpoken.

Before wee ſpeake, conſideration muſt bee uſed of the thing to bee ſpoken, and of the end. *Iames* requireth that men *ſhould be ſlow to ſpeake, and ſwift to heare.* *Salomon* ſaith, *Hee that anſwereth a matter before* Iam. 1.19. Pro. 18.3.

fore hee heare it, it is folly and shame to him. The mind is the guide of the tongue: therefore men must consider before they speake. The Tongue is the messenger of the heart, and therefore as oft as wee speake without meditation going before, so oft the messenger runneth without his errand. The Tongue is placed in the middle of the mouth, [a] and it is compassed in with lippes and teeth, as with a double trench, to shew us, how we are to use heede and preconsideration before wee speake: and therefore it is good advice, to keepe the key of the mouth not in the mouth, but in the cupboord of the mouth. *Augustine* saith well, That as in eating and drinking men make

[a] Chrys. hom. 22. ad pop. Antioch.

L. de nat. & grat.

make choice of meates: so in manifold ſpeeches wee ſhould make choice of talke.

Here are condemned idle words, that is, ſuch words as are ſpoken to little or no end or purpoſe. And they are not to be eſteemed as little ſins, when as men *are to give account of every idle word.* Mat. 12. 36.

CHAP. IV.

What is to be done in ſpeaking, and of Wiſedome.

WHen we are in ſpeaking, two things are to be practiſed: firſt, care muſt be had of the ſpeech, that it be *gracious*: ſecõdly, it is to be uttered with cõvenient bonds of truth. Col. 4. 6.

The ſpeech is gracious, when it is ſo uttered, that the graces

graces of GOD wrought in the heart by the Holy Ghoſt, are as it were pictured and painted forth in the ſame: for ſpeech is the very image of the heart.

Eph.4.25 Contrary to this is *rotten ſpeech*, that is, all ſuch talke as is void of grace, which is the heart and pith of our ſpeech.

Eph.5.3. Pſa.16.4 And by this it appeareth, that no vice can bee named but with diſliking: and hereupon in Scriptures when by occaſion a vice ſhould bee named, in token of a loathing thereof, the name of the vice is omitted, and the name of the contrary vertue uſed in the roome thereof, as in theſe words: *for* Iob *thought, It may be that my ſonnes have ſinned, and* Iob 2.5 1 Kings 21.10. *bleſſed*, that is, *blaſphemed God*

jod. This being true, then by proportion the visible representation of the vices of men in the World, which is the substance and matter whereof plaies and interludes are made, is much more to bee avoided.

Gods graces, which we are to shew foorth in our communication, are these: Wisedome, Truth, Reverence, Modesty, Meekenesse, Sobriety in judgement, Vrbanity, Fidelity, Care of others good name: and let us consider of them in order.

Wisedome in our speech is a goodly ornament. The Apostles when they waited for the Holy Ghost in Ierusalem, it descended upon them in the forme of fiery tongues: and

and then it is said, that *they spake as the holy Ghost gave them utterance, in Apoththegmes or wise sentences.* And he that governes his tongue wisely, *addeth doctrine to the lips,* that is, so speaketh, as that others be made wise thereby.

Act. 2. 4.
Prov. 6. 23.

This wisedome is then shewed, when a man can in judgement apply his talke, and as it were in good manner make it fit to all the circumstances of persons, times, places, things. *A foole powreth out all his mind, but a wise man keepeth it in till afterward. A word spoken in his place, is like apples of gold with pictures of silver.*

Prov. 29. 11.
Prov. 25. 11.

Now hee that would have his speech to be wise, must first of all himselfe become a wise man. And the wise man

man of whom the holy Scriptures ſpake, is a godly man and ſuch an one as ſerveth GOD: becauſe this feare of GOD is the *beginning and head of wiſedome*; as on the contrary, the foole, whereof the Scripture often ſpeaketh, is the ungodly perſon that maketh no conſcience of any ſinne. And indeed ſuch an one is the moſt ſenſeleſſe foole of all. He that ſhall ever and anon be caſting himſelfe into the fire and water, and runne upon dangerous places to breake his legges, armes, necke: and further ſhall take pleaſure in doing all this, is either a foole, or a mad man.

Prov. 1. 7. Eccl. 12. Pſa. 14 1. and 38. 5. Gen. 34. 7.

Now the ungodly man, as oft as he ſinneth, he endeavoureth

as much as in him lyeth to pitch his ſoule into hell, and whereas he taketh pleaſure in ſinne, hee ſports himſelfe with his owne deſtruction.

Furthermore, the man fearing God, muſt have two things in his heart: a perſwaſion of Gods Preſence, and Awe.

The perſwaſion of GODS preſence is, whereby a man is continually reſolved, that whereſoever hee is, hee ſtandeth before God, who doth ſee even into the ſecrets of his heart. This was in *Cornelius: Now therefore* (ſaith hee) *wee are in Gods preſence to heare all things that are commanded thee of God.*

Acts 10. 33.

Awe in regard of GOD, is that whereby a man behaveth himſelfe

himſelfe reverently, becauſe he is in Gods preſence.

Awe is either in regard of ſin, or of chaſtiſements.

Awe in reſpect of ſinne, is when one is afraid to ſinne, fearing not ſo much the puniſhment, as ſinne it ſelfe becauſe it is ſinne. For he feareth GOD indeed which is of this minde, that if there were no Iudge to condemne him; no Hell to torment him; no Divell nor Conſcience to accuſe him; yet hee would not ſinne: becauſe GODS bleſſed Majeſtie is by it offended and diſpleaſed: and if hee had it in his choice, whether hee would ſinne or looſe his life, hee had rather dye then willingly and wittingly ſinne

againſt God. This awe being in *Ioſeph*, was the cauſe that mooved him not to commit
Gen. 39. 9 folly with *Potiphars* wife. *How then* (ſaith he) *can I doe this great wickedneſſe, and ſin againſt God?*

Awe in chaſtiſements is, when one humbleth himſelfe under the mightie hand of GOD with all meekneſſe and patience, when God layeth his hand on him more or leſſe. When *Shemei* came foorth and curſed *David*, and flung ſtones at him, What did he? truely hee ſtood in awe of GOD, and therefore ſaid, *What have I to doe with you,*
2 Sam. 16. 10. *yee ſonnes of Zeruiah? for hee curſeth, even becauſe the Lord hath bidden him curſe David, who dare then ſay, Wherefore haſt*

haſt thou done ſo?

When a man is thus made wiſe, that is, righteous, and fearing GOD, hee is ſo guided by the ſpirit of feare, that hee cannot but ſpeake wiſely. *Salomon* ſaith, *The lips of the righteous know what is acceptable: but the mouth of the wicked ſpeaketh froward things.* And againe, *The heart of the wiſe guideth the mouth wiſely.* Pro. 10.32

Contrary to this, is fond and fooliſh talke; an example hereof wee have in *Luke*, where *Pilate* wanting the feare of God, ſaith, *I finde no fault in Chriſt: let us therefore chaſtiſe him, and ſend him away.* Luk. 23.14 Wherefore hee ought to have reaſoned thus: *I finde no fault in him: therefore let us ſend him*

away without chastisement.

CHAP. V.

Of truth, and of reverence in speech.

TRuth of speech is a vertue whereby a man speaketh as he thinketh: and so consequently, he speaketh as every thing is, so far forth as possibly he can. It is made a note of a righteous man, *to speak the truth from the heart: and they that deale truly, are Gods delight.*

Psa. 15. 2. Pro. 12. 22.

This is alwayes required in all our doctrines, accusations, defences, testimonies, promises, bargaines, counsels: but especially in Iudges and Magistrates sitting on the judgement seate, because they stand in

Pro. 17. 7.

Gods

Gods ſtead, who is truth it ſelfe.

To this place belongeth *Apologie*, which is, when a Chriſtian called before a Magiſtrate, and ſtraightly examined of his religion, confeſſeth CHRIST boldly, and denyeth not the truth. Math. 10. 32.

Contrary to this, is lying, cogging, glozing, ſmoothing, diſſembling; as for example *Gehazi*, after he had received money and garments of *Naaman* the Syrian againſt *Eliſhas* will, he went and ſtood before his Maſter, who ſayd unto him, Whence commeſt thou, *Gehazi*? who making it nothing to lie for a vantage, ſmoothed it over finely, and ſaide, *Thy ſervant went no whither.* To the like effect 1 King. 5. 25.

and purpoſe, report is made of a rich man that had two cheſts: the one whereof hee called *all the world*, the other his *friend*. In the firſt hee putteth nothing; in the ſecond hee putteth all his ſubſtance. When his neighbour came to borrow money, he uſed to anſwer; Truly I have never a penny in all the world, meaning his emptie cheſt, but I will ſee (ſaith he) what my friend can doe, looking thereby for intereſt by the money out of his other cheſt.

This vice is very common, and it is a rare thing to finde a man that maketh a conſcience of a lye.

Lying is, when a man ſpeaketh otherwiſe then the truth is, with a purpoſe to deceive.

deceive. Here note that there is great difference betweene these two speeches, *It is an untruth*, and *it is a lye*. The first may be used when a man speaketh falshoods. But in using the second, we must be heedy and sparing: for when a man is challenged for a lye, three things are laid to his charge. I. That he speaketh falsly. II. That he is willing to doe so. III. That hee hath a desire and purpose to deceive.

Quest. Whether may not a man lye, if it be for the procuring of some great good to our neighbour, or to the whole countrey, where we are?

Answer No: Reasons are these: I. Lying is forbidden, *as an abomination to the Lord.* Iam. 3. 21. Pro. 2. 22.

II.

Rom. 3. II. [b] *Secondly, we are not to doe*
[b] *evill that good may come thereof.* III. He which lyeth in so doing, conformeth himselfe
Ioh. 8. to the divell, who [c] is a lyer,
44. and the father thereof.

Object. I. Such lying is for our neighbours good, and not against charitie.

[d] 1 Cor. 13. 6. *Anſ.* No: for [d] *charitie rejoyceth in the truth.*

Object. II. The holy Scriptures have mentioned the lyes of the Patriarchs.

Anſ. We must not live by examples against rules of Gods Word.

Object. III. *Rahab* and the Mid-wives of Egypt in saving the spies, and in preserving the Israelites infants used lying, and are commended for their facts.

Anſw.

Anſ. They are commended for their faith, not for lying. The workes which they did, were excellēt works of mercy, and therefore to bee allowed: and the doers failed only in the manner of performing them.

As truth is required in ſpeech, ſo alſo reverence to God and man.

Reverence to God is, when wee ſo ſpeake of God and uſe his Titles, that wee ſhew reverence our ſelves, and moove reverence in others. *If thou wilt not keepe* (ſaith the Lord) *and doe all the words of this Law* (*that are written in this booke*) *and feare the glorious and fearefull name, THE LORD THY GOD, then the Lord will make thy plagues wonderfull.* Deut. 28. 58.

Here

Heere take heede of all manner of blaſpheming, which is, when men uſe ſuch ſpeeches of GOD, as doe either detract any thing from his Majeſtie, or aſcribe any thing to him, not beſeeming him: a ſinne of all other to be deteſted. Reaſons. I. A blaſphemer is viler then the reſt of the creatures; for they praiſe GOD in their kind and ſhew foorth his power, goodneſſe, and wiſedome: but hee diſhonoureth GOD in his wretched ſpeech. II. Hee is as a mad dogge that flyeth in his Maſters face, who keepeth him, and giveth him bread. III. Thirdly, Cuſtome in blaſphemies ſheweth a man to bee the childe of the Divell, and no

childe

childe of GOD as yet. A father lying on his death-bed, called the three children to him which he kept, and told them that one onely of them was his owne ſonne, and that the reſt were onely brought up by him: therefore unto him hee gave all his goods: but which of theſe was his naturall ſonne hee would not in any wiſe declare. When hee was dead, every one of the three children pleaded that hee was the ſonne, and therefore that the goods were his. The matter being brought before a Iudge, hee was conſtrained to take this courſe: he cauſed the dead corps of the father to bee ſet up againſt a tree, and commanded the three ſonnes to take bowes

and

and arrowes, and to ſhoote againſt their father, and to ſee who could come neereſt the heart. The firſt and ſecond did ſhoote at their father and did hit him, the third was angry with both the other through naturall affection of a child to a father, and refuſed to ſhoote. This done, the Iudge gave ſentence that the two firſt were no ſonnes, but the third onely, and that hee ſhould have the goods. The like tryall may bee uſed to know who be of GODS children. Such perſons with whom blaſpheming is rife, are very Divels incarnate, and the children of the Divell, who rend God in pieces, and ſhoote him thorow with their darts, as it is ſaid

of

of the Egyptian when he blaſphemed, that he *ſmote or pierced through Gods Name.*

Magiſtrates and Rulers ſeverely puniſh ſuch as abuſe their names, and they doe it juſtly: how much leſſe then ſhould blaſphemers of Gods name eſcape without great puniſhment? Lev. 24. 11. Valkkobh.

Againe, here wee muſt bee warned to take heed of that cuſtomable ſwearing, and alſo of perjury. It is a very ſtrange ſinne: for the perjured perſon doth not onely ſinne himſelfe: but withall he endeavoureth to intangle God in the ſame ſinne with himſelfe.

Further, take heede leaſt thou doeſt either make or recite the jeſts which are contrived

contrived out of the Phraſes of Scripture: which are very many, and very uſually rehearſed in company. The oyle wherewith the Taber-
Exod. 30. 31. nacle, and the Arke of the Teſtament, and the Prieſts were anointed, was holy: and therefore no man might put it to any other uſe, as to anoint his owne fleſh therewith, or to make the like
Ioh. 29 8. unto it. *Pilate* a poore Painym, when hee heard the name of the Sonne of God, *was afraid:* and we much more ought to tremble at the Word of God, not to make our ſelves merry with it. And therefore the ſcoffing of *Iulian* the Apoſtata is very fearefull, who was wont to reach Chriſtians boxes on the eare, and withall bid

bid them turne the other; and obey their Maſters commandement: *Whoſoever ſhall ſmite thee on the right cheeke, turne to him the other alſo.* And he denyed pay and like reward to his ſouldiers that were Chriſtians, becauſe hee ſaid hee would make them fit for the kingdome of Heaven, conſidering that CHRIST had ſaid, *Bleſſed are the poore in ſpirit: for theirs is the kingdome of heaven.* Matth 5. 39.

Here alſo men muſt learne to take heed of all manner of charmes and enchantments, which commonly are nothing elſe but words of Scripture, or ſuch like, uſed for the curing of paines and diſeaſes both in men and beaſts. As for example, the

first words of Saint *Iohns* Gospell, *In the beginning was the Word, and the Word was with God, &c.* are used to be written in a paper, and hung about mens neckes to cure agues. but the truth is, such kinde of practices are divelish. Patrons of charmes hold, that in such wordes as are either divine or barbarous, is much efficacie. But whence is this efficacie? from God? from men? or from the divell? If it shall be said from God; wee must know that the Word used in holy manner, is the instrument of God to convey unto us spirituall blessings, as faith, regeneration, repentance: but it doth not serve to bring unto us corporall health.

Well

Well then, belike words take vertue from the ſpeaker, and are made powerfull by the ſtrength of his imagination. Indeede of this opinion are ſome Phyſicians, as *Avicenna* and *Paracelſus*, who thinke that Phantaſie is like to the Sunne, which worketh on all things to which his beames doe come; and the latter, that by imagination miracles might bee wrought. But this opinion is fond, and the reaſons alleadged for it are without weight. For imaginations are no things, but ſhadowes of things. And as the image of a man in a glaſſe hath no power in it, but onely ſerves to reſemble and repreſent the body of a man: ſo is it with the phantaſie

Parac. lib. de Tartaro

ſie and conceit of the mind, and no otherwiſe. And if imagination have any force, it is onely within the ſpirits and humours of a mans owne body: but to give force to worke in the bodies of others it cannot; no more then the ſhadow of one bodie can ordinarily cure the body of another on which it lighteth. Wherefore words uſed in the way of bodily cure, bee they in themſelves never ſo good, are no better then the Devils ſacraments: and when they are uſed to blind people, hee it is, that comming under hand, worketh the cure, and by turning himſelfe into an angel of light, deludes them. But it were better for a man to dye a thouſand times then to uſe ſuch remedies, which in curing the body

body destroy the soule.

Lastly, avoid all imprecations and cursings, either against men or other creatures: for GOD in judgement to punish such cursed speaking, often brings to passe such imprecations: as may appeare in the Iewes, who at the arraignement of Christ, cryed, saying, *His blond bee upon us and our children*: which imprecation is verified upon them unto this day. At *Newburge* in Germany a certaine mother cursed her sonne, saying: *Get thee away, I would thou mightest never come againe alive*: the very same day hee went into the water and was drowned. Mat. 27. 25. Lonicerus theatrhist. precept. 4. ide.

Againe, a mother brought her child to the Vniversitie of *Wittenberge*, by reason hee

was

was poſſeſſed with an uncleane ſpirit: being demanded how it came to paſſe? ſhe anſwered in the hearing of many, that in her anger ſhe ſaid, *The Divell take thee*, and thereupon preſently the child was poſſeſſed. And in our Countrey, men often wiſh the Plague, the Poxe, the Peſtilence to their Children, their Servants, their Cattell: and often it falles out accordingly.

In the dayes of King *Edward*, certaine Engliſh Souldiers (as I am certainely informed by a witneſſe then preſent) being by a Tempeſt caſt upon the Sand on the coaſt of *France*, gave themſelves to prayers, and commended their ſoules to GOD, as in ſo great

great danger it was meete: but one amongſt the reſt, deſperately minded, went apart and cryed out, ſaying, *O gallowſe claime thy right, gallowſe claime thy right.* Now the ſaid party among the reſt (as GOD would have it) eſcaped ſafe to land; and afterward living ſome ſpace of time in France, returned againe to England, where hee was hanged for ſtealing of horſes: and thus according to his deſire the gallowſe claimed her right.

Reverence to man is in two reſpects, either becauſe hee is created after the Image of God, or becauſe hee is above us in age, gifts, authoritie. In the firſt conſideration, men muſt have care

have care to give ſuch names to children as are proper and fit, uſuall, and knowne: the ſignification whereof may admoniſh them of the promiſes of God, of godlineſſe, or of ſome great dutie. And there bee foure allowed ends of giving names. I. To preſerve the memory of ſome thing by the name given, as *Adam, Iſrael, Iſaac.* II. To ſignifie ſome thing to come, as *Evah, Abraham, Iohn, Peter.* III. To preſerve the name and memory of parents and kindred, which was uſed in the birth of *Iohn Baptiſt.* This cuſtome may ſtill be retained, if there bee any good example in the anceſtours that the childe may follow. IV. That the life and profeſſion of good men may

be

be revived in the renewing of their names.

Here wee muſt take heede, in no wiſe to give to children the proper names or titles of GOD, as Ieſus, Immanuel, &c.

Neither are the profeſſours of the Goſpel to bee intituled by the name of ſuch as have beene famous inſtruments in the Church; as to bee called *Calviniſts, Lutherans, &c. Now this I ſay, that every one of you ſaith, I am Pauls, and I am Apollos, I am Cephas, and I am CHRISTS: Is Chriſt divided? was Paul crucified for you? either were yee baptized in the name of Paul?* 1 Cor. 12. 13.

And it is a bold part of the peſtilent generation of Papiſts, who take to themſelves

Act. 11. 26 χρηματίσαι. sic Rom. 11. 4.

ſelves the name of *Ieſuites*, whereas the like name of *Chriſtian* was given to the Diſciples at Antioch not by the device of man, *but by divine oracle.*

As the changing of the name given in Baptiſme is not to be allowed; ſo the varying of it according to the varietie of language, (if neither hurt, nor fraud to any be intended thereby) is not unlawfull. Vpon this ground *Saul* is called *Paul:* and CHRIST cals *Simon* his Diſciple, otherwhiles *Cephas, Peter.* And very worthy Divines in this age, that their writings might bee read of the adverſaries, have in like ſort without offence varied their name. *Melancthon* calles himſelfe *Didymus Faventinus,*

ventinus and Melangæus. Bucer intitles himselfe Aretius Felinus: and Theodore Beza once writ himselfe Nathaniel Nezechius.

Reverence to man as hee is superiour, is in using fit titles of reverence. *Sara* is commended in Scriptures for obeying her husband, and *for calling him Sir.* But excesse must here bee avoided, when titles of honour proper to God are given to men, as *head of the Catholike Church* to the Pope, *Lady and Queene of Heaven* to the Mother of Christ. This fault Christ reprooveth in the young man, saying, *Why callest thou me good? there is none good but God.* 1 Pet. 3. 6. Mar. 10. 18.

CHAP. VI.

Of Modestie and of Meekenesse.

MOdesty in speech hath divers caveats: first, if a man speake any thing of himselfe, that is, in his owne commendation, let him alter the person and speak of himselfe as of another: *I know a man* (saith *Paul*, speaking of himselfe) *in Christ above fourteene yeares agoe &c. which was taken up into Paradise, and heard words which cannot be spoken.* And *Iohn* saith of himselfe: *When Iesus saw his mother, and the disciple whom he loved, standing by, &c.*

2 Cor. 12. 2.

Ioh. 19. 29

Here take heede of boasting, whereby men imitate the devill, who said, *All this power I will give thee, and the glory*

Luke 4. 6.

glory of those kingdomes: for that is delivered unto me, and to whomsoever I will, I give it.

Againe, when a man shall have occasion to speake of his owne faults and corruptions, let him speake the uttermost against himselfe, as *Paul* called himselfe, *the first of all sinners.* But if it bee to mention any thing of himselfe, that may minister matter of commendation, let his speech rather incline to the defect, then to the excesse, as *Paul* saith, *I am least of the Apostles, which am not meete to bee called an Apostle, because I persecuted the Church of God.*

1 Tim. 1. 13, 15.

1 Cor. 15. 9.

Secondly, in mentioning of things which moove blushing, wee are to use a seeme-

ly words as may bee choſen. Gen. 4. 1. *Afterwards Adam knew Hevah his wife, which conceived and bare Cain.* 1 Sam. 24. 4. *And when hee came to the ſheepe coates by the way where there was a cave, Saul went in to couer his feete,* that is, to doe his eaſement.

Meekeneſſe alſo is required in communication, which is, when a man uſeth courteous and faire ſpeech. *Put them in remembrance, &c. that they be courteous, ſhewing all meekeneſſe to all men, for we our ſelves alſo were in times paſt unwiſe, diſobedient, &c.*

Tit. 3. 2, 3.

Meekeneſſe and gentleneſſe ſhewes it ſelfe in Salutations, Anſwers, and Reproofes.

For the firſt, daily experience ſheweth, that it maketh much

much for the maintaining of love, to call men by their proper names or ſurnames. And this was a ſigne of ſpeciall favour that GOD called *Moſes* by his proper name. Yet more convenient it is to ſalute our betters by names of honour or office. Thus the diſciples call our Saviour CHRIST *Rabbi*: and it was the uſuall manner among the Iewes, to call their betters *Adon*, that is, Lord, or Sir.

The formes of ſalutations are to bee after the order practiſed in Scripture. An Angel ſaluted *Gedeon* thus, *The Lord bee with thee thou valiant man.* And *Boaz* came to Bethlehem, and ſaid to the reapers, *The Lord be with you*: and they anſwered, *The Lord* Iud. 6. 12. Ruth. 2. 4. Luk. 1 28

bleſſe thee. And the Angel ſaluted *Mary, Hayle freely beloved, the Lord is with thee, &c.* Chriſt comming among his diſciples, Luk.1.28. ſaid, *Peace be among you:* and he taught them comming to any houſe to ſay, *Peace be to this houſe.*

By this it appeareth, that our common formes of ſalutations are commendable: which are of divers ſorts; as when one meets another, *GOD ſave you:* when one goes away, *GOD be with you:* in the morning, *GOD give you a good morning:* afternoone, *GOD give you a good evening:* when one is going on his journey, *GOD ſpeede your journey:* when one is working, *GOD ſpeede you:* in eating, *Much good doe it you:* when one hath a new office, *GOD*

God give you joy of your office: when one is ſicke, *God comfort you, &c.*

And when children ſalute their Fathers and Mothers after this manner: *I pray you Father bleſſe mee: I pray you Mother bleſſe mee:* it is a ſeemely thing. For God hath made parents to bee the inſtruments of bleſſing to their children, in nurturing them and praying for them: as the fifth Commandement ſaith, *Honour thy Father and thy Mother that they may prolong thy dayes.* Now they prolong the childrens dayes by praying to God for bleſſing on them, and, by ſuch like duties.

It is an uſe in all places when a man neezeth, to ſalute

lute him by saying, CHRIST *helpe you*: But there is no cause why the words should then be used more then at another time. The reasons are, I. it is an old custome fetcht from the Gentiles before CHRIST, and hath no ground at all: for they used with the like wordes to wish men health, because they thought neesing to bee a sacred and holy thing: and because some take it to bee a signe of unhappie and evill successe, which indeede is otherwise. II. If there be any danger in the braine before neesing, when a man hath neesed, the danger is past, as learned Physicians teach: therefore there is no cause of the using such words then, more then

Arist. de hist. animal. l. 1. c. 10. & prosect. 33. Plin. l. 28. cap. 2.

then at coughing.

Againſt the practice of ſaluting each other, ſome things may bee objected. 1. *John* epiſt. 2. verſe 10. *If there come any unto you, and bring not this doctrine, receive him not to houſe, neither bid him, God ſpeede.*

Anſwer. This place doth not forbid common civilitie and courteſie of man to man: but onely familiaritie and acquaintance with Heretikes: yea ſuch acquaintance and familiaritie as may ſeeme to give approbation and applauſe to their badde proceedings. II. *Eliſha* ſending *Gehazi* his ſervant to lay his ſtaffe on the dead child of the Shunamite, bade him if he met any, not

to

to ſalute them, and if they ſpake to him, not to anſwer them, 2 Kings. 4. 29. And when our Saviour CHRIST ſent his Diſciples to preach in *Iudea*, he bade them *to ſalute no man by the way*, *Luke* the 10. 4. *Anſw.* The intent of theſe two places is not to forbid men to ſalute others, but rather to injoyne *Gehazi* and the Diſciples of CHRIST onely to omit for that time the practice of the duties of common courteſie, ſo farre forth as they might hinder or delay the performance of weightier affaires.

Our anſwers muſt bee ſoft, that anger be neither kindled nor increaſed. *A ſoft anſwer putteth away wrath, but grievous words ſtirre up anger.* Pro. 15. 23.

Nabal

Nabal by churliſh language provoked *David* to wrath, but *Abigail* by the contrary appeaſed him. *Gedeon ſpake gently to the men of Ephraim*, when they were angrie againſt him, and appeaſed them. For the text ſaith, *When hee had thus ſpoken, then their ſpirits abated towards him.* Therefore SALOMON ſaith well, *A joy commeth to a man by the anſwer of his mouth, but how good is a word in due ſeaſon?*

1 Sam. 24.7,8.

Iudg. 8.3.

Now if any ſhall raile on us, our dutie is, not to raile againe. *Bleſſe them that perſecute you, bleſſe, I ſay, and curſe not. Be courteous, not rendering evill for evill, neither rebuke for rebuke, but contrariwiſe bleſſe, knowing that yee*

Rom. 12. 14. 1 Pet. 3.4

be

bee thereunto called, that you should bee heires of blessing. This thing was notably practised by *David*, *Psalme* 109. 4. *For my friendship they were my adversaries, but I gave my selfe to prayer.* And therefore in this case, either silence is to be used, or at the most, onely a just and manifest defence of our innocency to bee made. *Ezechias* commanded the people to bee silent, and not to say any thing to the speech of Rabsachai, now flattering, now threatning. When Eli spake hardly of Anna, and bade her put away her drunkennesse, shee answered, *Nay my Lord, I am a woman troubled in spirit, I have neither drunke wine nor strong drinke, but have powred*

2 Kings 18 36.

1 Sa. 1. 15.

powred out my ſoule before the LORD. Thus Ioſeph cleares himſelfe, ſaying, *I have done nothing wherefore they ſhould put mee in the dungeon.* And Daniel to Nabuchodonoſor, *Vnto thee O King, have I done no hurt.* And our Saviour CHRIST when the Iewes ſaid unto him, *Say wee not true, that thou art a Samaritane and haſt a devill?* anſwered, *I have not a devill, but I honour my Father, and yee have diſhonoured mee.* And Paul being to make an Apologie for himſelfe, began thus: *Men and brethren, I have in all good conſcience ſerved God unto this day.*

Gen. 40. 15.

Dan. 6. 22.

Ioh. 8. 48, 49.

Act. 23. 1.

Now when a man hath thus cleared himſelfe, though his owne word in his

his owne behaſe take no effect, yet let him patiently commit his cauſe to God, who in time will manifeſt the truth, and bring it to light: as
Pſal. 26. *David* did, *Iudge me, O God,* (ſaith hee,) *for I have walked in*
Pſal. 37. 32, 33. *mine innocency*: and againe, *The wicked watcheth the righteous, and ſeeketh to ſlay him: but the Lord will not leave him in his hand, nor condemne him when hee is iudged.*

Meekeneſſe in reproofe is, when any ſhall admoniſh his brother of any fault for his amendment, with the like moderation that Chirurgeons uſe, who being to ſet the arme or legge that is foorth of joynt, handle it ſo tenderly, that the patient ſhall skant feele when the bone falls in

againe. This counsell Paul giveth, *Brethren, if any man bee fallen by occasion into any fault, yee which are spirituall, restore such a one* (or set him in joynt againe,) *with the spirit of meekenesse.* This was practised by *Abraham* towards *Lot*, when their Heard-men were at variance, saying, *Let there bee, I pray thee, no strife betweene thee and me, neither betweene mine heard-men and thine: for wee are brethren.* Gal. 6. 1. Gen. 13. 8, 9.

And this is done foure wayes. First, when we proove a man generally, as *Nathan* did *David* by a parable. Secondly, when in the roome of a reproofe wee put an exhortation: in the exhortation insinuating an oblique reproofe, as when a man 2 Sam. 12.

shall

ſhall ſweare in his talke, I ſhall not need alwayes to ſay, *Yee doe very ill to ſweare, and ſo to diſhonour God:* but I will lap it up in the forme of an exhortation, as pils are lapt in ſugar, by ſaying, *Yea and nay, yea and nay ſhall ſerve among us. Rebuke not an elder, but exhort him as a father, and young men as brethren,* ſaith *Paul* to *Timothy.* Thirdly, when the reproofe is propounded in a mans owne perſon, as though hee were faultie which reprooveth. *Paul* practiſed this: *Now theſe things, brethren (ſaith hee) I have figuratively applyed to mine owne ſelfe and Apollos for your ſakes, that yee might learne by us that no man preſume above that which is written.* Fourthly, when the

1 Tim. 5. 1.

1 Cor. 4. 6.

fault

fault is directly reprooved, but yet partly with prefaces, that wee doe it of love, that wee wish well to the partie, that wee speake as considering our selves, that we also are in danger of the same fault: and partly by framing the reproofe out of the Word of God, that the partie may see himselfe, rather to bee reprooved by GOD, then by us: after this manner the inferiour may admonish his superiour, especially when there is no other way of redresse, and he is to listen, yeelding himselfe tractable. *Naaman* is advised by his servant, who said, *Father, if the Prophet had commanded thee a great thing, wouldest thou not have done it: how much rather* Gal. 6. 1. 1 Kings 5. 13.

ther then, when he saith to thee, Wash, and be cleane? Then went hee downe, and washed himselfe seven times in Iordan.

– When any shall in this manner be admonished of a fault, they are to yeeld themselves tractable and thankefull, and be heartily glad of so good a friend. Notable is the speech of the Psalmist; *Let the righteous smite me, it is a benefit: and let him reproove me, it is the chiefe oyntment: let it not be wanting to my head.* And *Salomon* saith, *A reproofe entreth more into him that hath understanding, then an hundred stripes into a foole.* And, *Open rebuke is better then secret love.*

Psa. 141. 5

Pro. 17. 10.

Pro. 27. 5.

CHAP.

CHAP. VII.

Of Sobrietie, Vrbanitie, Fidelitie, and care of others good name.

SObrietie in judgement is, when a man either suspendeth his opinion of his neighbours sayings or doings, or else speaketh as charitably as hee can, by saying as little as may be, if the things bee evill: or by interpreting all in better part, if the speech or action bee doubtfull. Therefore doe thus: despise not thy neighbour, but thinke thy self as bad a sinner, and that the like defects may befal thee. If thou canst not excuse his doing, excuse his intent which may bee good: or if the deede bee evill, thinke it was done of ignorance: if thou canst no way excuse him, thinke some great

great temptation befell him, and that thou ſhouldeſt bee worſe if the like temptation befell thee: and give GOD thanks that the like as yet hath not befallen thee. Deſpiſe not a man being a ſinner, for though he be evill to day, he may turne to morrow.

Here is condemned al heady and raſh judgement, whereby men make things either worſe then they are, or elſe they take and turne all things to the worſe part. Thus the devill dealt with *Iob*, ſaying, *'Doth Iob feare God for nought? &c. but ſtretch out thy hand now and touch all that hee hath, to ſee if hee will not blaſpheme thee to thy face.* Such was the dealing of *Doeg* with *David*, *I ſaw the ſonne of Iſhai* (ſaith he) *when he*

Mal. 7. 1.

Iob 1. 9, 11.

a Sa. 22. 9

he came to Abimelech the ſonne of Ahitub, who asked counſell of the Lord for him, and gave him victuals, and hee gave him alſo the ſword of Goliah the Philiſtine. Heere the backbiter concealeth the neceſſary circumſtances, whereby *Abimelech* might have beene excuſed, as that *David* asked bread beeing hungry, and that hee told not *Abimelech* that hee was out of *Sauls* favour: but hee turneth all his ſpeech to this end, to bring the Prieſt into ſuſpicion with *Saul.*

Thus the Phariſees dealt. *Iohn came neither eating nor drinking, and they ſay, hee hath a devell. The Sonne of man came eating and drinking, and they ſay, Behold a glutton, and a drinker* Math. 11. 19.

ker of wine, and a friend of Publicans and sinners.

Contrary to this Sobrietie is *Flatterie*, whereby some hope either of favour or gaine, men, and especially such as are of dignitie and place, are soothed up in their sinnes, and extolled above measure, even to their faces. As when *Herod* arrayed in royall apparell and sate on the judgement seate and made an oration, the people gave a shout, saying, *The voice of GOD, and not of man.* But marke what *SALOMON* saith, *Hee that praiseth his friend with a loud voice, rising early in the Morning, it shall bee counted to him for a curse.* One being asked which was the worst of all Beasts, answered, Of wild beasts

Act. 12. 22

Pro. 27. 14

beasts, the tyrant: of tame beasts, the flatterer. And another said, that flatterers were worse then crowes: for they eate onely dead carrion, these feede on living men.

And of all kindes of Flattery, that is the worst, when a man shall speake faire to his neighbours face and praise him; but behind his backe speake his pleasure, and even cut his throat. *David* complaines of his familiar friend, that *the words of his mouth were softer then butter, yet warr was in his heart: that his words were more gentle then oyle, yet they were swords.* The Pharises behinde Christs backe tooke counsell how they might intangle him in his talke; but before his face they say, *Master* Psal. 55 11.

we know that thou art true, and teacheſt the way of God truly, neither careſt thou for any man; for thou conſidereſt not the perſons of men.

Mat. 22. 16.

Vrbanitie, is a grace of ſpeech, whereby men inſeemly manner uſe pleaſantneſſe in talke for recreation, or for ſuch delight as is joyned with profit to themſelves and others. The Preacher ſaith, *There is a time to laugh, and a time to weepe. When the Lord brought againe the captivitie of Sion, wee were like them that dreame. Then was our mouth filled with laughter, and our tongue with joy.*

Eccl. 3 4.

Now this mirth muſt bee joyned with the feare of GOD, otherwiſe *Salomon* ſaith

saith well, *I have said to laughter, Thou art mad: and of joy, What is that thou doest?* And Christ saith, *Woe to you that now laugh, for ye shall weepe.* Secondly, with compassion and sorrow for GOD'S people in affliction and misery. *They drinke wine in bowles, and annoint themselves with the chiefe ointments, but no man is sorry for the affliction of Ioseph.* Thirdly, it must bee sparing and moderate. *Paul* condemneth such as are *lovers of pleasures, more then of God.* Fourthly, it must be voide of the practice of sinne. *Moses* is commended that *hee refuseth the pleasures of sinne.*

Eccl. 2. 2. Luk. 6. 25. Amos 6. 6. 2. Tim. 3. Heb. 11.

The usuall time of mirth is at meats. And here *Samsons* practice may bee followed,

Iudg. 14. 12.

lowed, who at his marriage feaſt propounded a riddle or hard queſtion to his friends. And *Ambroſe* thinketh that he did this to ſtop the mouthes of talkers, and to occupie their wits.

Withall it muſt be remembred to bee a Chriſtians dutie, even at the table to maintaine talke of religion, and of duties of godlineſſe, after the practice of our Saviour Chriſt, though many, upon little ground, thinke otherwiſe. *Tertullian* recordeth of the Chriſtians of his time, that they uſed in their love-feaſts to talke together, as conſidering with themſelves that they had GOD himſelfe as an eare-witneſſe to them. *Chryſoſtome* of this point ſaith

Luke 11. 37. & 14. 8. & 22. 15.

Apol. c. 39

saith well: *I would to God* (saith he) *that in Tavernes and Feasts, and at Bathes, men would talke and dispute of Hell; for the remembring of Hell would hinder a man from falling to Hell.* And it was the manner of the Primitive Church at Dinner and Supper to use the reading of the Scriptures, *When yee come to the table* (saith *Augustine*) *heare that which is read according to custome without any stirre or striving: that your mouthes may not only receive the meate, but your eares may hunger after the Word of God.* And this ancient custome is to this day retained in the Colledges of the Universitie of Cambridge.

Hom 2. in 2. Thes. 2. c.

August. epi. 109.

And this Holy rejoycing at meats is speedily to be

used with such as are godly: As *Salomon* saith, that hee
Pro.23.6. *which eateth at the covetous mans table, shall vomit his morsels, and shall loose his sweete words.* The faithfull at Ierusalem did breake bread *together*
Act. 2.46. *with gladnesse and singlenesse of heart.*

Question. Whether jesting bee tolerable in some sort or not?

Answ. That jesting which standeth in quippes, taunts, and girds, which serveth onely for the offence of some, with the delight of others, is not
Eph.4.25 tolerable: *because all speech must edifie, and minister grace to the hearers:* neither doth it agree with Christian gravitie and modestie. But two kinds of jesting are tolerable: the one

one is moderate and ſparing mirth, in the uſe of things indifferent, in ſeaſon convenient, without the leaſt ſcandall of any man, and with profit to the hearers. The ſecond is that which the Prophets uſed, when they jeaſted againſt wicked perſons, yet ſo, as withall they ſharpely reprooved their ſinnes. *At noone Elijah mocked them, and ſaid, Cry aloud: for hee is a God: either he talketh, or purſueth his enemies, or is in his journey, or it may bee hee ſleepeth, and muſt be awaked.* 1 Kin. 18. 27. 2 King. 2. 23. Iſa. 14. 11.

As for laughter, it may be uſed: otherwiſe God would never have given that power and facultie unto man: but the uſe of it muſt bee both moderate and ſeldome, as ſor-

Luk.19.41 Joh.11.19 Heb 5.7.

row for our ſinnes is to bee plentifull and often. This we may learne in Chriſts example, of whom wee reade that hee wept three times; at the deſtruction of Ieruſalem, at the raiſing of *Lazarus*, and in his agonie: but wee never reade that hee laughed. And ſpecially remember the ſaying of S. *Chryſoſtome*; *Si riſus in Eccleſia, diaboli opus eſt*, that is, to moove laughter in the Church, is the worke of the divell.

Fidelitie is conſtancy in all our lawfull ſayings and promiſes.

Iam.3.1^c. 2 Chron. 13.2. 2 Cor.1. 22,23.

A promiſe is to be made with this condition (if God will) and then if a man bee prevented by death, or by any like meanes, he is not to be

be blamed: otherwise a mans lawfull word and promise bindeth him according to the will and pleasure of him to whom it is made.

Now if afterward it bee hurtfull to him that made it, hee may crave to bee free from his promise: and libertie being granted, take it. But a promise bound with an oath is to be kept, though private hinderance follow: yet so as the Magistrate may order the matter, and proceede in equity, that the dammage may bee the lesse. Psa. 55. 4.

The last grace which is to be used in speech, is care of our neighbours good name, which is farre *better to him then great riches.* Pro. 21.

Here is condemned the tale-bea-

bearer, which of an evill minde telleth a thing of another, to bring him into hatred, or to revenge himselfe, or to get something, which otherwise hee could not obtaine.

This tale-bearing is of divers sorts. One is, when men whisper abroad secretly the fault of another, where-
Rom.1.36 as they 'should rather admo-
Gen.9. nish the partie; as *Cham* when hee had seene his fathers nakednesse, ran straight and told his brethren. The second, when they adde to, or change the thing said or done, as it serveth for their purpose. Some of the witnesses which came against Christ, charged him to say, *I will destroy this temple*
Mat.26. 60,61. *which is made with hands, and*

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in three dayes build another without hands. Where first they change his meaning, for Christ spake of the Temple of his body. Secondly, they adde to the words, For Christ said not, *I will destroy this Temple:* but *destroy yee this Temple.* Therefore the Holy Ghost noteth them with the name of *false witnesse bearers.* The third, when men surmise, and tell that which was never done. When *Ieremy* was going out of Ierusalem to the land of *Benjamin*, and was in the gate of *Benjamin, Irijah* tooke him and said, Thou flyest to the Chaldeans. Then said *Ieremy*, That is false, I flye not to the Chaldeans, but hee would not heare him. The fourth is the coloured tale- Ier. 37. 13.

tale-bearing, when one ſpeaketh evill of another with fine prefaces and preambles, faining that hee is very ſorry that his neighbour hath done ſuch or ſuch a thing: that he ſpeaketh it not of malice, but of a good minde: that hee is conſtrained to ſpeake; that he ſpeaketh not all that he could ſpeake: that the partie to whom the tale is told muſt keepe it ſecret. *Luther* writeth of this fault very well: *This vice* (ſaith he) *whereby we tell abroad the things which wee heare of others, and take them in worſe part, is very rife, and of great force to ſowe diſcords: the rather becauſe it often ſhewes it ſelfe under the pretence and name of counſell and good advice. And it is a notable vizard for*

Vpon Pſ. 35. 30.

for a tale-bearer to transforme himselfe into an Angel of light, and under zeale for Gods glory to backbite and accuse his neighbour of heresie, errour, and wicked life.

Therefore the Prophets meaning is, that wee should conceale the evils that bee in our neighbour, and not speake them to others, though hee bee an enemy, and deserve it at our hands: and onely speake of those good things in him which seeme to preserve concord, for this wee would that men should doe unto us. Yea, and let us take heed that wee judge not, or condemne any mans saying or doing rashly. Augustine saith, *that this was the care which his mother had towards her enemies. Now this is a notable point of just dealing, but indeed there is no man utterly* Conf l. 9.

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ly without this fault in this life: such is our wretched state in this world. For though some are of this minde, that they desire not to have other mens wants told them, and will not take all in worse part, yet if they bee told, and taken in worse part of others, they can willingly heare them, neither will they checke the teller, but suffer bad surmises to take place with them. But Gedaliah *the sonne of* Ahicham *excelled in the contrary vertue, who chose rather to hazard his life, then to suspect evill by* Ismael. Ier. 40.

This tale bearing is the common table talke in England: and it is wonderfull to see how those, who are otherwise godly, are overtaken with it: but men must learne to stand more in awe of Gods

Gods Commandement, and alſo to conſider that the ſame thing a man ſpeaketh of another, commeth home againe by his owne doore. Such as uſe tale-bearing and back-biting, are by Gods juſt judgement paid home in the ſame kind: and hereupon CHRIST ſaith, *Judge not, that ye be not judged, for with what judgement yee judge, ye ſhall be judged.* Wherefore when men ſhall enter any evill communication of others, wee are to interrupt it by other talke, as not regarding it.

Here remember, that when Governours and Magiſtrates ſhall uſe hard words not in the way of defamation, but for the reprooving of a vice, it is not to ſlander: as, *O fooliſh*

Gal.3. *liſh Galatians: O generation of*
vipers: and Chriſt tearmeth *He-*
Mat.3. *rod,* Foxe.

CHAP. VIII.

Of the bonds of truth.

THus much of grace in ſpeech. Now followeth bonds of truth, whereby the truth of our talke is teſtified and confirmed.

They are three: A ſimple aſſertion, & aſſeveration, an oath.

A ſimple aſſertion, is either a ſimple affirmation, as *yea, yea:* or a ſimple negation, as *nay, nay.* And they are to be uſed only in our familiar and common talk.

Mat.5.37 *Let your communication be yea, yea, nay, nay: and whatſoever is more, commeth of evill.*

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If the truth which wee affirme or denye bee doubtfull or contingent, then such clauses as these (*it is so, or, it is not so, as I thinke, as I remember, as I take it*) are to bee added. If one shall say, *It is so*, and afterwards it proove otherwise, hee receiveth discredit; because hee speaketh an untruth. But if hee shall say, *I thinke it is so*, though it fall out otherwise, yet hee saveth his credit, because hee deceiveth not, but onely is deceived.

An Asseveration is a forme of speech, whereby one doth vehemently affirme or denie any thing: as when a man shall say: *verily, in truth, in very truth, without all doubt, &c.* These and such like are not

not to bee uſed at every word: but then onely when a truth of great importance is to bee confirmed. When the falſe Prophets among the Iewes and the Prieſts would not beleeve that *Ieremy* was ſent of God: what ſaith he? not ſimply, *The Lord hath ſent mee:* but, *In truth the Lord hath ſent mee.* Our Sauiour Chriſt, when hee uſed to ſpeake any weightie matter, uſed to ſay, *Amen, Amen, verily, verily,* which is a plaine aſſeveration: for *Amen* is more then a ſimple affirmation, and it is leſſe then an oath, as the very ſenſe of the word doth import: which is no more but *truely, certainly.*

The third is an oath, which muſt not be made by any thing

thing in heaven or earth, but onely by the name of GOD alone.

It must be used as the last refuge and remedy of all. For when any truth of great importance is to be confirmed, and all signes, evidences, proofes, and witnesses, faile among men on earth; then wee may lawfully fetch the Lord as a witnesse from heaven, who is the knower of all truth.

And in this case an oath may be taken: either publikely before a Magistrate, or privately among private persons, if it be done with reverence and consideration, as it was betweene *Iacob* and *Laban*. Gen. 31. 53.

CHAP.

CHAP. IX.

What is to be done when we have ſpoken.

AFter a man hath ſpoken his minde, very few words more are to be added. Hee that hath knowledge ſpareth his words. *In many words there cannot want iniquitie: but hee that refraineth his lips is wiſe.*

Prov. 17. 25.

Hee that ſpeaketh many words, either ſpeaketh falſe things, or ſuperfluous, or both: as when a river overflowes, the water gathereth much ſlime: ſo many words, many faults: when a veſſell being ſmitten, makes a great noyſe, it is a token that it is empty:

emptie: and ſo the ſound of many words ſhewes a vaine heart. The Gentiles have ſaid, that GOD gave a man one tongue and two eares, that hee might heare more and ſpeake leſſe. *Valerius Maximus* reporteth of *Xenocrates*, that being in the company of ſome that uſed railing ſpeeches, held his tongue: and being asked why hee did ſo, anſwered, *That it had repented him that hee had ſpoken, but it never repented him that hee had held his peace.* And the Proverbe is, *Hee that will ſpeake that hee will, ſhall heare what hee would not.* To the framing of our ſpeech Saint *Ambroſe* requireth three things: a yoke, a ballance, and a met-wand; a yoake to keepe

Offic. 1.

keepe it in ſtayed gravitie; a ballance to give it waight of reaſon; a met-wand to keepe it in meaſure and moderation.

This rule muſt bee practiſed carefully, for the avoyding of chiding, brawling, and contention; *Let nothing be done by contention*, Phil.2.3. Let Students and Scholiers learne to practiſe this; for what ſhall another mans opinion hurt thee, though in reaſoning hee bee not of thy minde in every point?

Here take heed of the ſpirit of contradiction, whereby ſome by thwarting and contradicting every man, at length proove either obſtinate Heretikes, or lewd Atheiſts, and make no bones

to

to contradict the Holy Ghost, and to call the Scriptures in question, and dispute that there is no God.

Now if a man speak necessary things, though hee continue his speech til midnight, as *Paul* did, he cannot be called immoderate or superfluous in talke. Acts 20.7

CHAP. X.

Of writing.

ALL this which is set down concerning speech, must as wel bee practised in writing, as in speaking. Wherby are cõdemned ballads, books of love, al idle discourses & histories, being nothing else but inticements and baits unto manifold

manifold sinnes : fitter for *Sodome* and *Gomorrah*, then for Gods Church. And it must bee followed as well in speaking of Latin or any good Tongue, as English, which Students have not marked ; for whereas they will not sweare in English, yet in Latin they make no bones of it, saying, *Mehercule, mediùs, fidiùs, ædipol, per deos immortales.* And whereas they hold but one God in judgement, yet in their Latine exercises they speake of *Iupiter* and of the *immortall Gods* after the manner of the heathen. What a shame is this that a Christian, and that in Christian schoole, should neither bee ashamed, or not use to speake as a Christian, but

as Atheists doe? if thou have many tongues, and knoweſt not how to uſe them well, hee which hath but his mother tongue ordering it aright, is a better linguiſt than thou.

CHAP. XI.

Of ſilence.

VVIſe and godly ſilence is as excellent a vertue as holy ſpeech: for hee knoweth not how to ſpeake which knoweth not how to hold his tongue: the rule of our ſilence muſt bee the Law of God. By meanes of which, Wiſe conſideration muſt bee had, whether the thing, which wee have in minde, bee for GODS glory,

and our neighbours good: which done, we are answerably to speake, or to bee silent.

Here must be considered the things of which silence must be used, and the persons before whom. The things are many. First, if any truth be to the hinderance of Gods glory, or of the good of our neighbour, it must be concealed.

The concealing of truth is either in whole, or in part. In whole, when the speaking of the least word is hurtfull: As for example, the father and the sonne are both sicke at once; the sonne dyeth first, the Father asketh whether his sonne bee dead or not; if it be said no, an untruth is told; if yea,

Aug. lib. ad Conf.

yea, then the fathers griefe is increaſed, and his death haſtened: therefore ſilence is the beſt. In the dayes of perſecution, holy Martyrs have choſen rather to ſuffer death, then to reveale their brethren, that have beene of their private aſſemblies with them.

The concealing of a thing in part is, when a man ſpeaketh a little of the truth, and concealeth the reſt. Which is warranted in all good and lawfull proceedings, which manifeſtly tend to the glory of GOD. When *Samuel* is ſent to annoynt *David*, hee anſwered the Lord and ſaid, *How can I goe? for if* Saul *heare of it, he will kill me. Then the Lord answered,* 1 Sam. 16. 1, 2, 3.

swered, Take an Heyfer with thee and say, I am come to doe sacrifice; and I will shew thee what thou shalt doe: and thou shalt annoint unto mee him, whom I shall name unto thee.

1 Sam. 16.1,2,3.

When *Ieremie* had shewed King *Zedekiah* how hee might escape death, then the King said unto him, *Let no man know of these words, &c. But if the Princes understand that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us what the King hath said unto thee, &c. then shalt thou say unto them, I humbly besought the King that he would not cause me to returne to Ichonathans house to dye there*; and afterward he answered so, that the matter was not perceived. The like was practi-

Ier. 38.24, 25,26.

sed by *Paul*, *Act.* 24.6.

Secondly, thou art to conceale thine owne secrets. *Samson* revealing his owne secret, *Iudges* 14. overthrew himselfe. If thou desire ease by revealing them, tell them but to few, and to such as are faithfull.

That which thou wouldest not have knowne, tell no man: for how shall another keepe thy counsell, when thou canst not doe it? Keepe thy friends secrets likewise if it bee not hurtfull; and let Ministers conceale the sinnes and wants that trouble the conscience of such as are dying. Let Magistrates conceale things done in the Senate, especially concerning warre, least they bee revealed to the

enemie. If GOD bring any ſtrange thing to paſſe, ſpeake not boldly of it, but rather in ſilence wonder. *Iob* at the conſideration of GODS Majeſtie in his works, ſaith, *Behold, I*
Iob 39.37 *am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth.* *Nadab* and *Abihu*, for offering incenſe with ſtrange fire, before the Lord, were both deſtroyed with fire, which being done, *Moſes* told *Aaron*, that God would bee ſanctified in them that come neere him, and bee glorified before all the people: and then the text ſaith, *that Aaron held his peace.*
Lev. 10.3 When *Peter* had taught the Gentiles, and after returned to Ieruſalem, they of the cir-

circumcision contended with him; he then rendreth a reason of his fact, which being made, they were silent. For so the text is, *When they heard these things, they held their peace, and glorified GOD.* When GODS judgements befall men among us, if wee speake any thing, we must judge charitably. *Blessed is he that judgeth wisely of the poore, the Lord shall deliver him in the day of trouble.* Act. 11. 1 Psal. 41.

Thirdly, the infirmities and sinnes of our neighbour are alwayes to bee concealed, unlesse it bee in the case before named, that wee finde our selves called of GOD to speake: *Hee that covereth a transgression, seeketh love.* If Pro. 17.

God in mercy cover his ſinnes, why ſhouldeſt thou reveale them? *Salomon* ſaith, *It is the*
Pro.19.11 *glory of a man to paſſe by an infirmitie.*

Fourthly, all unſeemely matters, all things which concerne us not, things above our reach, are in ſilence to bee buried.

The perſons, before whom ſilence muſt be uſed, are theſe: I. Malicious enemies of reli-
Mat.7.6. gion: *Give not that which is holy unto dogges: neither caſt your pearles before Swine.* This was among the reſt, one cauſe of the ſilence of CHRIST before *Caiphas* and *Pilate*. II. Before Magiſtrates in their open Courts: where ſuch as come before them are not to ſpeake till they

they be bidden. *Then* Paul *after that the Governour had beckened unto him that he should speake, answered.* Act. 24. 1

III. In the presence of our Elders and betters, who must have leave and libertie to speake first, and must of others be heard with silence. Eccl. 32. 1

The practice of this was in *Elihu* to *Eliphaz* and *Bildad.* Iob 32. 6. Eccl. 15. 11.

A company of men (as some say) are like to the Alphabet, in which are vowels, halfe vowels, and mutes; vowels are old men, learned, wise, expert: halfe vowels, are young men and women, who are then onely to speake when they are asked: mutes, are the same parties, who being not occasioned, are in silence to heare their betters. Tit. 2. 9.

And here all servants and children

children muſt remember when they are juſtly reprooved, to be ſilent, and not to anſwer any thing againe. IV. Fooles and pratlers are not to be anſwered, unleſſe it bee to let them ſee their folly.

CHAP. XII.

An exhortation to keepe the Tongue.

THus have I in part ſet downe how the Tongue is to bee governed: And I heartily deſire, that all Chriſtians would put theſe rules in practice. Reaſons. I. *If a* Iam 1.26 *man ſeeme to bee religious, and reſtraine not his tongue: hee deceiveth himſelfe, and his religion is in vaine.* II. The man of

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an evill tongue, is a beast in the forme of a man: for his Tongue is the Tongue of a Serpent, under which lyeth nothing but venime and poyſon: nay, hee is worſe then a Serpent: for it cannot hurt, unleſſe it bee preſent to ſee a man, or to bite him, or to ſtrike him with his taile: but hee which hath not the rule of his Tongue, hurteth men as well abſent, as preſent; neither Sea nor Land nor any thing can hinder him. And againe, his throat is like a grave that hath a vent in ſome part, and therefore ſendeth foorth nothing but ſtinke and corruption. III. As the holy men of GOD, when they preached, had their Tongues, as it were Pſal 140.

tou-

Isa.6.6. touched with a coale from the Altar of GOD; and as godly men, when they speake Mat.3.11. graciously, have their tongues inflamed with the fire of Gods Spirit: so contrariwise, when thou speakest Evill, thy Iam.3.9. tongue is kindled by the *fire of Hell*: and Satan comes from thence with a coale to touch thy lippes, and to set them on fire to all manner of mischiefe. *Chrysostome* saith, Chrys. hom.79. in Mat. That when men speake good things, their tongue is the tongue of CHRIST: but all manner of ungodly and cursed speaking is the Divels language. IV. The moderating of the Tongue is a matter of great difficultie. Saint *Iames* saith, *The whole nature of Beastes and Birds, and of*

cree-

creeping things, &c. but the tongue can no man tame: it is an unruly evill. Iam. 3. 7, 8.

Pambus, one without learning, came to a certaine man to bee taught a Pſalme: who when hee had heard the firſt verſe of the 39. Pſalm. *I ſaid, I will keepe my wayes that I offend not in my tongue*, would not ſuffer the next verſe to be read, ſaying, This verſe is enough, if I could practiſe it. And when his teacher blamed him, becauſe hee ſaw him not in ſixe moneths after, hee anſwered, that hee had not done yet the verſe. And one that knew him many yeares after, asked him, Whether hee had yet learned the verſe? I am forty yeares old (ſaith hee) and have not yet learned to fulfill. Hiſt. Tri. lib. 8. c. 1.

fill it. Now then, the harder it is to rule the tongue, the more care is to be had therein. V. The strange judgments of GOD for the abuse of the Tongue, especially in blasphemies and perjuries, are many and fearefull. Three men conspired together against *Narcissus* Bishop of Ierusalem, a man that led a godly and blamelesse life, and they charged him with a most hainous crime: all three confirmed their accusation by oath. The first wished, if it were not so, that he were burnt. The second, that he might die of the Iaundise. The third, that hee might lose his eyes. Afterward, in processe of time the first had his house set on fire in the night: and he with all his family was burnt. The second had the

Gods judgement for the abuse of the Tongue. Euseb. l. 6. c. 8.

he Iaundiſe from the head to he ſole of the foot, and dyed hereof. The third ſeeing what was befalne theſe twaine, repented and confeſſed the conſpiracy againſt *Narciſſus*, and yet for all that he loſt his eyes.

Againe, in the dayes of Queene *Mary*, as *Iames Abbes* was led by the Sheriffe to execution, divers poore people ſtood in the way and asked their almes: he then not having any money to give them, did put off all his apparell ſave his ſhirt, and gave it unto them, to ſome one thing, to ſome another; in the giving whereof hee exhorteth them to bee ſtrong in the Lord, and to ſtand ſtedfaſt in the truth of the Goſpel. While hee was thus inſtructing the people, a ſervant of the Sheriffes going

Fox. A&. Mon.

going by, cryed out aloud, and blasphemously said: Beleeve him not good people, hee is an Hereticke, and a mad man out of his wit: beleeve him not, for it is Heresie that he saith. And as the other continued in his Godly admonitions, so did this wicked wretch blow forth his blasphemous exclamations, untill they came unto the stake where hee should suffer. But immediately after this Martyr was bound to the stake, and fire put to him, such was the fearefull stroke of Gods Justice upon this blasphemous railer, that he was there present in the sight of all the people stricken with a frensie, wherewith he had before railingly charged that good Martyr of GOD: who in his furious rage and madness,

casting

ſting off his ſhooes and the
ſt of his cloathes, cryed out
nto the people, and ſaid, Thus
d *Iames Abbes* the true Ser-
ant of God, who is ſaved, but
am damned: and thus he ran
bout the Towne of *Bury*, ſtill
rying that *Iames Abbes* was a
ood man and ſaved, but I am
amned.

Againe, children ſitting in Fox Act.
company together, fell into Mon.
communication of GOD, and
to reaſon what GOD was. And
ſome ſaid one thing, ſome ano-
ther: among the reſt, one ſaid,
Hee is a good old father: to
which another named *Dennis
Benfield*, replyed with a moſt
outragious blaſphemie; What?
he (ſaid ſhe) is an old doting
foole. But ſhortly after this
young girle was ſo ſtricken,
that

that all the one ſide of her wa
blacke, and ſhee became ſpeech
leſſe and died.

Idem. Againe, one *Leaver* a Plough
man, railing, ſaid, that he ſa
the evill favoured knave *La*
mer when he was burned: an
alſo in deſpite, ſaid, that he h
teeth like an Horſe. At whi
time and houre, as neere as coul
bee gathered, the ſonne of th
ſaid *Leaver* moſt wickedl
hanged himſelfe.

Idem. Againe in the time of King
Edward, a young Gentleman o
Cornwall being in compan
with other more Gentlemen,
together with their ſervants, be
ing about the number of twen
tie Horſemen, among whom
this luſty younker entred into
talke, and began withall t
ſweare, and uſe ribauld ſpeech:

being

eing gently reprooved, the
oung Gentleman took ſnuffe,
nd ſaid to the reproover, Why
akeſt thou thought for mee?
ake thou thought for thy wind-
ng ſheet. Well, quoth the o-
her, amend, for death giveth
no warning: for as ſoone com-
meth a Lambs skin to the mar-
ket, as an old Sheepe-skin.
GODS wounds (ſaid hee)
are not thou for mee: raging
ſtill in this manner worſe and
worſe in words, till at length
paſſing on their journey, they
came riding over a great bridge,
ſtanding over a peece of an
arme of the Sea; upon which
bridge this Gentleman ſwea-
ring, ſpurred his Horſe in ſuch
ort, as he ſprang cleane over
with the man on his backe, who
ſhe was going, cryed, ſaying,
Horſe

Horſe and man and all to the Divell.

Philip Stubs booke, Printed 1582.

Againe: there was a Serving-man in Lincolnſhire, who had ſtill in his mouth an uſe to ſweare *Gods precious blood*, and that for very trifles: being often warned by his friends to leave the taking the LORDS blood in vaine, did notwithſtanding ſtill perſiſt in his wickedneſſe, untill at the laſt it pleaſed GOD to cite him firſt with ſickneſſe, and then with death, during which time of the LORDS viſitation, no perſwaſion could moove him to repent his fore-ſaid blaſphemmg, but hearing the Bell to toll, did moſt hardly in the very anguiſh of his death, ſtart up in his bed, and ſware *By GODS bloud this Bell tolled*

for

me. Whereupon immediately the bloud abundantly from all the joynts of his body, as it were in ſtreames, did iſſue out moſt fearefully, from mouth, noſe, wreſts, knees, heeles and toes; with all other joynts, not one left free, and ſo dyed.

Theſe and ſuch like judgements muſt bee as warnings from Heaven to admoniſh us, and to make us afraid of the abuſe of the Tongue: eſpecially when it tendeth to the diſhonour of God. And we are to imitate the example of *Polycarpe* the Martyr, who when he was bidden to take his oath, and curſe CHRIST, anſwered, Foureſcore and ſixe yeares have I beene his ſervant, yet in all this time hath hee not ſo much as once hurt mee: how

then

then may I speake evill of my King and Soveraigne LORD which hath thus preserved mee? VI. Lastly, GOD hath honoured thy tongue with the gift of speech and utterance: and the great excellency of this gift thou shouldest perceive, if thou wert stricken dumbe for a time. Therefore let thy tonge be applyed to the honouring of God, and to the good of thy neighbour.

FINIS.